

Hujjatul Islam Allama Syed Muntazir Mehdi Rizvi Mujtahid

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## **First Lecture Ramdan 2006 Recited at JIC regarding Sura Hamd.**

This is an effort to translate into english lectures recited at JIC. Lectures are online at yahoo group jicmajalis and audio at ourmedia.org group jaffaria.

I congratulate all of you on the month of Ramdan. Allah has made this a special month for you. He has not mentioned salaah as a special thing for Him. He has not attributed Hajj as a special thing for Him but He has said that fasting is special and He will give a special reward for it. This is the translation but this might not have given you the entire message. When Allah gives this does not decrease a 'store' that He has. His reward is without limit. He is limitless and there is no limit to his power.

This year I would like to discuss the Sura Hamd. The limit and depth of Sura Hamd and the hidden treasures in it will be discussed. There are many meanings in this sura and people continue to explore this. Masoomen have said a lot of things regarding this sura and even 30 days are insufficient to discuss it.

The stature of this sura is extremely high and Allah has nazil this sura twice once in Mecca and once in Medina. It has 7 ayats and these came twice. The fact that he has revealed it twice shows its importance in itself. No other sura has been nazil twice. Some ayats have been repeated but no sura has been nazil twice.

There is a particular riwayat regarding this sura. Amir al Momineen Imam Ali (AS) said that the Prophet has said

that all that Allah wanted to say in all books is in the torah and this is in the bible and this is in the Quran. Everything that Allah needed to send us for the material and spiritual things of this earth have been discussed in these three books. This is summarized and discussed in the Quran. Quran itself says that all things have been described in detail in the Quran. This is summarized in the Sura Hamd. The entire universe, all that has happened and all that will happen is summarized in this sura. This is summarized in bismillah and this is in the ba and this is in the dot below the be and Imam Ali is the dot below the ba in bismillah. All that is in the book cannot be learnt unless you go to the dot below the be in bismillah. You cannot learn the Quran without a teacher. Without associating with Moula you cannot learn the Quran. You cannot be guided by the Quran without a guide.

This is the importance of the Sura and the details of the things contained in it.

There are 7 ayats in this sura. There was a teacher in najaf and he used to do tafseer in his house. He did 30 lectures on the word bismillah. He never repeated himself. Then ramadan finished and the tafseer of bismillah remained incomplete. This is not the seven ayats but just the first word. If masoomeen started the tafseer and they know the true meaning intended by Allah then this would take longer. For the masoom this is very clear similar to us looking at each others faces. All the meanings of the ayat are clear as a mirror to the masoomeen. They are the representative of knowledge of Allah and they know all the knowledge from Allah. Allah has given them such

knowledge that people on listening acknowledge that this is divine knowledge and not knowledge of humans.

I would like for you to listen carefully and get the meaning of this ayat in your heart such that it is engraved. Give some time as we have travelled a great distance to discuss these things with you. If even some of the meaning remains in your memory or in your heart then the pleasure of your salaah will be different. If you know the true meaning then you will not rush through the sura and you will pause to ponder. Once you know the depth of the treasure of knowledge in it then you will immerse yourself in the sura and then you will realize that which you are saying. Then you will ponder on the deen you have adopted for yourself. This is a complete dua and if you collect all the prayers of all the religions then you will realize that the prayer of the bible asks for food and material things. This is the depth of their knowledge of Allah.

The first word of this sura says that all the universe is helpless and totally dependent on Allah. He is the one who raises all the universe and it is dependent on Him for sustenance. If you realize that Allah is limitless then you will not limit his power. As Allah is recognized and you realize His characteristics then you will take on similar characteristics. If you ponder on Allah and limit Him in your image then this is injustice. You are limited and He is limitless.

If you ask Him and you ask Him according to that which you do. If He started to do things like you do then your life would end. He is all powerful and due to the limit of our knowledge we have to use the words heart and soul and say

that these things are limitless. You should realize that he does not have either a heart or a soul.

We are unable to manage ourselves and bring ourselves up but what of Him? Each and every thing in the universe grows as it deserves. He is merciful. He has no grudge against anyone. He is just. He gives each and every person that which they deserve. He realizes when you envy the rizk of others. If you do so then this is proof that you did not accept Allah as a limitless rabb. You would not ask another for sustenance but ask Allah. This is a defect in youself.

If a theif remembers Allah due to hearing of sever punishment and on doing so he remembers Allah and tries to get closer to Him he would not take any steps toward sin. There are limits in iman or belief in men. In Allah there is no limit to anything. He has no limit. If you realize this you would ask only Him and none other. Once you have faith in Him then He creates path and then gives you through these paths. Those who know know of these paths. The one who has done this knows that he is getting sustenance from Allah.

Imam Ali was very wealthy. All that he had he was so humble that people thought that he was not wealthy. As soon as he got any thing he gave it to the person who needed it. If man desires something then he keeps it really safe. If man does not need something and it is of no value for you then you give it away as you have no need for it. If you desire something then you keep it really safely. Imam Ali was made a wealthy representative of Allah and as soon as something was given to him he gave it to someone else

who needed it. He had no desire for these things. If Imam Ali got a bed he gave it away. He had no desire for these worldly things. He slept on the bed of certain belief. This gave him peace as Allah created this. There are some people on this earth who are unable to lie peacefully. There is a thing called selfishness. The representative of Allah thinks only of others. He is the complete emir.

It is the shab of first of ramadan and all the doors of tauba or forgiveness are open. All things that we have sinned can be forgiven in these 30 days. Imam Ali is the most generous person till the day of judgment. He did not want to show that he is wealthy and then give to the poor person. He would do manual labor all day and if he did not have time to work he borrowed money. He went to the house of a jew and borrowed money and on the way home he gave it to a poor person despite the fact that he had need. The jew said it is very sad that you have come to me today. You see these things today. This person had a materialistic view and he was limited. Others recognized Imam Ali and they never questioned where Imam Ali was going. Imam Ali smiled when the jew said this. He replied that there are people who can gesture at this wall and the wall would become gold. Imam Ali did not gesture at the wall but the jew saw that the wall turned into gold. Imam Ali then said to the wall it is not accepted that you turn into gold and the wall turned back into a normal wall. He could have done this but he worked to show us that whatever you want to do use your strength and hard work and do it.

Do jehad in the way of Allah. Today all think that jehad is only battle. Every step that you take for yourself such as to

bring sustenance for yourself. This is jehad. All the difficulty your soul bears is jehad. Doing struggle with your desires or your nafs is another jehad.

You should have faith stamped in your heart so that you see Allah. Allah has given us the Quran and it is the summary of all knowledge in the Sura Hamd. It has teachings of all things.

It teaches us regarding Allah, the day of Judgment. All the poor people all emperors are in His court. He is the creator and He alone could give you the right path. No other but the creator can give you the right path. He alone knows your limits and he knows everything about you and He alone can give you the right path. He says that once you see the right path do not go to bad people as they would influence you. Be with those people to whom the right path has been shown and stay away from those people who are bad. Be close to the good people. Tawalla and tabarra are mentioned in this sura. Stay on the right path tawalla and stay away from the misguided tabarra. He has used every means to teach and guide you. He has guided you and said that if you hold the ahle bait close to you then you will understand the Quran. Bismillah is not possible without the be and this is not possible without the dot below it and Imam Ali is the dot. If you want to read bismillah then you cannot do this without the be and be in arabic also means help. Without the help of Imam Ali you are unable to read bismillah. The owner of the dot of be will not give you permission without his agreement. Without ahle bait you will be unable to use the name of Allah to your benefit. Without the ahle bait the Quran will not help you. Hold the



ahle bait and obey them and get close to them. This is why as the Prophet left the world he said that he is leaving two weighty things among us the book of Allah and the Ahle Bait. This is to show us that one is incomplete without the other. The ayat of the Quran illuminate the ahle bait at every turn.

In this brief time I was unable to cover everything I wanted to. This year we will discuss only sura hamd.

Do not think that the same content will be repeated daily.

This is a years worth of hard work. You do not even realize the work that goes into preparation of these lectures. This is the way of teaching the lecturer teaches and the student gets that which he understands. If you realize and embed the hidden secrets of this ayat in your heart then you will enjoy praying to Allah.

Oh Allah give us the purity in our heart in these 30 days to learn these ayats.

## **Moulana Muntazir Mehdi Lecture Two Sep 2006 Sura Hamd**

Yesterday we discussed the sura hamd. It is a sura that contains all those topics contained in the entire Quran. We had discussed a special feature of the sura. Masoomeen have said that if one reads the sura 70 times on a corpse it will come back to life. This is a sign of the khudrat of Allah. Allah can allow you to use this power of his if you obey Him and follow his commands.

Allah has said that oh my slave if you obey me then I will become your hand. This is a simili and just an example for us. Allah does not become your hand but if you obey him then He gives you some of His power. His power is limitless and overpowers all things. If you obey Allah then you overpower all things. One means of exhibiting this power is His words. In majma ul bayan it is mentioned that if a sick person recites the sura hamd and then blows on water this water has the ability to cure sick people.

Sura hamd contains malik e yaum e deen. He is the master of all things. The illness for which there is no cure then this prayer will cure it. Masoomeen have really recommended this act. Wasalat ul shia is a book with many chapters. In one of these chapters this is mentioned. In many of the books of the ahle sunnat like tafseer a mansoor and in the books of hadees. Wherever these books have mentioned the Quran it is

described at every place that sura hamd is superior to all suras in the Holy Quran. It is superior as it has all the contents of the Quran in it.

The prophet called this sura the mother of the book. This is the mother of the book. Umm in arabic means the basis. That is to say that the foundation of the entire Quran is this sura. If the foundation is weak then the entire structure will fall. If the foundation is strong then the structure is sound. Ummul Quran then means the foundation. The foundation of the book should be deep and have a lot of meanings otherwise the book would be shallow itself. As the entire book is based on it then Allah perhaps collected the spirit of the entire Quran into it.

If a person reads the sura hamd then the entire knowledge of the book is his he just needs the right vision. Man should be able to obtain this knowledge. Obviously this is not easy. Tafseer or unveiling of this sura is not going to take a short time.

Allah has said in the Quran that if the entire oceans became ink and all the trees became quills even then the speech of Allah cannot be written down. The Quran is one of the kalima of Allah.

Bismillah ir Rahman ir Raheem. I have discussed this in the previous years and today i would like to discuss a new viewpoint. Each and every word has a distinct and succinct meaning. This is the first ayat of the sura hamd. Ahle sunnat and shia differ on this. Shia do not disagree amongst themselves. All the ulema of the shia follow the 12 imams and follow their teachings.

They believe that this is the first ayat of sura hamd and is a summary of the sura and Allah did not reveal this ayat separately. I have discussed the books supporting this viewpoint. These include a book of hadees of Imam Jaffer E Sadiq (AS). All ulema have overwhelming traditions and it is therefore unlikely that all these people would lie. Such a tradition is called mutawattir. The Prophet himself has said that no salaah is salaah without recitation of the sura hamd. This is also called sura fateha. Fatha in arabic means the opening. This sura opens the Quran therefore it is fateha. Fatah in arabic also means success or victory in battle. A person who writes this sura on his heart then he will succeed in the entire book.

The prophet speaks only on the command of Allah and he states that salaah is incomplete without sura hamd. He starts with the first ayat bismillah. The 12 imams also agree that the first ayat of the sura hamd is bismillah.

Despite these proofs including the speeches of the prophet and Imam Ali who have stated that bismillah is the core of sura hamd. All muslims by virtue of the fact that he is a muslim accepts Imam Ali as a caliph either the first or the fourth. No muslim should oppose the saying of Imam Ali. However in the books of ahle sunnat there is a difference of opinion. They say that Allah revealed this line bismillah separately and this is not a part of any sura but it is in the sura naml only. In sura naml Suleiman wrote a letter to Bilqees and starts with bismillah and they believe that this is the

only place it was revealed. Maliki supports this viewpoint. There is another person besides maliki who agreed with this viewpoint. This person's name is Hamza. Yaqoob is another individual who also agree with these people.

Another viewpoint of ahle sunnat scholars is that this bismillah ir rahman --- is a part of sura hamd and it is compulsory to recite it. They cite the speech of the prophet. Ibn Abbas, Ibn Mubarak, Asim, Kesai, Ibn Hurara, Ata, Taus have all supported this viewpoint. Fakhruddin E Razi in his book also agrees with this viewpoint. Mulla Jalaluddin in Al Itkhan also support this.

The third group among ahle sunnat state that bismillah is not the core of sura hamd but it has to be read. These people include Shafai.

Shia agree amongst themselves that bismillah is the summary and integral part of sura hamd and without this sura hamd is incomplete.

Shia agree that without bismillah sura hamd is incomplete and with this salaah is invalid. There are many fatwa from ulema regarding this point. If you read sura hamd without the first line then the sura is incomplete. If you do not recite something completely when commanded to do so then the salaah is incomplete.

In tafseer e kabeer it says that whenever the prophet

recited this in the salaah then he recited bismillah. If you do not follow the way of the prophet then your salaah is invalid. Therefore based on the way of the prophet without reciting bismillah salaah is invalid. It is said amongst the ahle sunnat that bismillah should be read softly under your breath this is because the shia imams have said that if you have to read the salaah with loud voice or with a quiet voice then you should read bismillah loudly. In opposition to this the ahle sunnat oppose this. This is khias. The first person to do khias is iblis. He thought himself as superior ie fire is superior to earth and he refused to bow and this is khayas. He had no proof of his position. Had he obeyed and not done khayas then ---. Fire is from a tree and the tree is from the earth now is earth superior or fire.

No action should be done without knowledge. A person either does research or reads in a book. He either does original research or follows a scholar. He believes that this scholar is truthful and he gets knowledge from him. This is taqleed. Reading bismillah softly what is the proof of this. Did the prophet read this softly or loudly. We have proof that Imam Ali read this loudly. He lived with the prophet and followed his every command thus this is the correct method.

There are four imams among the ahle sunnat. One viewpoint is that this bismillah is part of sura hamd. Malik says that reading bismillah in salaah is makrooh or not recommended. Who did he follow. Tafseer E

Kabeer a book of ahle sunnat states that Mauwiya was the first person who did not read bismillah.

People said did you forget or steal bismillah. People criticized this and the salaah had to be repeated.

Mauwiya established this tradition.

Who was mauwiya should we follow him or not.

Perhaps Malik follows him perhaps not. Why did Mauwiya not read this? I think that Imam Ali said that he is the dot below the ba in bismillah. As Mauwiya was an opponent he did not read bismillah in the salaah.

Praise Allah and He says do not leave the ahle bait. Always say bismillah and this means you have to say ba and Imam Ali is included in your salaah.

Those who oppose on Bismillah being a part of sura hamd then what of the 7 ayats of bismillah? 7 ayats are accepted as a part of sura hamd by all muslims.

Let me recite the sura and you count the ayats. Those who do not accept bismillah as a part of sura hamd split one of the ayat and count seven ayats. Guide us on their path. They split this ayat. If you split it then it stops at the path and then you continue. With this split the meaning of the ayat is lost where the ayat is saying guide us on the path who have been bestowed your favours. If the hate of the ahle bait has distorted the meaning of one ayat of the Quran then how can you do tafseer of the rest of the Quran. If you held firm to Imam Ali then you would not be misguided.

This ayat is very beneficial and today was just a preface to the proofs of the fact that this ayat is a part

of the sura hamd. The discussion will be continued in the next few lectures.

When prophet yusuf was put on one scale and all the jewels on the other yusuf was heavier. He smiled and said that no material things in this universe is heavier than me. He then wrote bismillah on one paper and this was placed in the other scale and this was heavier than the prophet. The messenger of Allah is a weighty thing. Only the kalima of Allah can be heavier than the messenger. Bismillah was heavier than the prophet and he was raised in the scale. Without ba the bismillah is incomplete the ba is incomplete without the dot below it and this is heavier than the prophet----.



## **Moulana Muntazir Mehdi Lecture Three Sep 26 2006 Sura Hamd**

Lecture online at [groups.yahoo.com/jicmajalis](http://groups.yahoo.com/jicmajalis) and [ourmedia.org](http://ourmedia.org) group jaffaria. Audio online at [ourmedia.org](http://ourmedia.org). We have discussed the sura hamd. Bismillah hir rahman ir rahim is a part of this sura. It is one of the 7 ayat of the sura. Salaat is batil without bismillah. We have discussed the various viewpoints on this.

From tafseer of Durr E Mansoor there is a tradition from the Prophet of Allah. A man was reading salat in front of the prophet and he did not say bismillah. The prophet said that his salaah was batil or invalid. He then said do you not realize that this is a part of the sura hamd? This proves that this is a part of sura hamd. Had this salaah been a salaah when you have to read quietly then the prophet would not have been able to hear. If bismillah was to be said quietly in salaah then the prophet would not have objected. In the tradition it is not clarified which salaah it was. This is proof that in any salaah you have to read bismillah loudly. This is from a tradition reported in a book of ahle sunnat.

Therefore it is a command from the prophet that bismillah is a part of the sura hamd. Reciting this is mandatory to save your salaah. This does not require a fatwa this is a command of the Prophet. Those who say that reading bismillah is makrooh they are going against the command of the prophet and you decide who they are.

In the earlier lectures we have discussed how the ba of bismillah relates to the whole. Be is before the subject and this became Bismillah.

What does Be mean? 8 meanings have been discussed regarding this. One meaning is that we start with the name

of Allah. What does start with the name of Allah mean? This is a meaning you deduce. What does this mean? It means that we begin this with the help of the name of Allah. Allah is khadir, wise, all knowing, all powerful and he has no limits. We use a limited, infirm and weak intellect and it is possible that we may be unable to complete this work. If we attach our weak intellect with the powerful one -Allah then it is possible that our weak power become powerful with the grace of His name.

What is the need to say bismillah and what does one gain from saying it. This means that you accept that Allah is limitless all powerful and the creator. You are also accepting that you are weak and powerless and seek help from Allah. As this work you desire to do is beyond your power and you want to do this work with perfection you therefore use His name to help you with this.

By saying this you accept that Allah is all powerful and you are weak. If you realize this then you have achieved the first stage of fearing Allah (taqwa). Whatever work you do then becomes blessed by Allah and becomes a good deed. In addition with His power this work becomes easy and will be completed. Some works can be completed with or without saying bismillah. Then what does it matter? Material things have been appointed by Allah. Nothing from the material world can exist without his power. If you start with His name then as a result of His mercy this work will be blessed (barakat). If you complete a work without bismillah then you do not get His blessing even if the work is completed.

When He has given us something and we use it without

seeking His blessing then we are accountable for it on the day of judgement. If you seek His blessing then this is not accounted on the day of judgment.

Sura Talaq ayat 3 discusses rizk or sustenance. He gives this from wherever He pleases. He who has relied on Allah then Allah alone is adequate and you do not have to bow in front of anyone else. If you rely on someone else then if he does not help you then the work will be incomplete. Even if he desires due to his limited power he may be unable to help you. However if you rely on Allah then this work will be completed; His power is limitless.

We often see that we bow our hearts towards Him and we start a work and it remains incomplete what then of this? It is possible that this work would not be better for us and could become a hidden difficulty for us. If the work would be completed and the result would be harmful for us. This is one reason why some things are not completed despite taking His name and it is His power that stopped you from getting harmed.

If you start something with the ism or sign of Allah then this is good. In the entire universe any work that starts with His name will be completed. Starting with any one else's name is doing shirk or polytheism. Our Imam's never taught us to start with any name besides the name of Allah. In no other religion was there any word similar to bismillah. There was no word that has similar power.

When the treaty of hudaybiya was being written the treaty was to start with bismillah. The polytheists objected to it as this was not a word that existed before. Starting with anyone else's name is a sin. Do tasbeeh of the names of

Allah. This has been said in the Quran. Tasbeeh is done for the sake of Allah. But He has said do tasbeeh with His names. What is this tasbeeh.

In Al Mizan it is said that you do not attach any others name with that of Allah. When you say subhanallah then you say that He is pure. You cannot take anyone elses name with His without insulting Him and committing a sin.

By Saying bismillah then you accept that He is perfect and has no impurity or defect. He is all powerful and has great powers. It is not possible to reach Him without going through a means. You cannot reach Him without going through the ahle bait. He has made them a mirror of His power and made them a treasure of His knowledge. If you go through them then the true power of Allah's names is attained. To reach Allah's name you have to go through the ahle bait and take their help.

They are a means to get to Allah and to seek help from Him. There are many other topics I am unable to discuss due to the short time available.

Who is Allah? This cannot be discussed in a few minutes. Allah cannot be translated in any language. This word does not exist in any other language. In the time of the polytheists there was no such word. There were other similar words but not this one. The prophet has said this word for the first time in the Quran.

He who becomes a love of Allah and becomes a part of the Quran. You have to accept that this existed before the Quran was revealed. The first word of the Quran is mentioned in history that when the prophet read the nikah of the prophet recited by Abu Talib. He sought refuge from

shaitan and he started with Alhamdolillah and he said this before the Quran was revealed. The prophet was 25 years old at this time and the Quran was revealed at age 40. Abu talib recited this word in the nikah of the prophet and 15 years later Allah made this a part of the Quran. The first ayat the first word was recited 15 years earlier, his son Ali is the dot below the ba of bismillah. This is such a clear proof of the tauheed of Abu Talib. The word alhamdolillah from Abu Talib's mouth shows that he is a muslim before the Prophet started reciting the Quran---.

## **Moulana Muntazir Mehdi Lecture 4 Sep 2006 Sura Hamd**

The topic of discussion is Bismillah ie Be Ism Allah. Today we are going to discuss the word Allah. This word has been used by Allah. He has not used any of His other names.

Imam Ali (AS) in the dua e mashloul has all the names of Allah in it. Almost 100 or more names are in it. Each name is a sign of a different characteristic of Allah. With rehman you realize His mercy, rabb his ability to do tarbia or provide sustenance. All these names are collected. If you say Allah this word contains all these names. It contains all the characteristics of Allah's names and His miracles. This is a collective name and contains Rabb, Malik, Rehman, Ghaffer and all His names. Any word that serves as His name is not like the word Allah. The word Allah contains all His characters and is free of any deficiency. This collective name is in Arabic.

In the time of the polythesists before Islam this name did not exist. The word Ilah existed but not Allah.

One group says that Allah was derived from Ilah. They say that Ilah came from Alaha which means to do obedience and prayer. Ilah means that which deserves worship. Al Ilah means the one to worship and with use this became Allah.

This seems as a scholarly discussion of no relevance to common man. Alaha means to do obedience and prayer.

Allah is that which deserves obedience and prayer.

Another group thinks that this word was derived from walaha. Walaha means wonder or infatuation and love. If someone loves something then he seeks refuge from that

whom he loves. With use the walaha became Allah. Then Allah is that which all universe wonders at. Allah is that with whom the entire universe seeks refuge.

Ayatullah Mutaharri is of the opinion that walaha and ilaha are the same word and over time these became Allah and both the meanings of the root words are now collected in Allah. The universe is in wonder trying to understand Him, all universe is given refuge by Him and He alone is worthy of worship. None can understand the reality of Allah.

Imam Ali (AS) said in Dua E Mashloul where 100 names are mentioned. After Ya Allaho he says Ya Howa Ya man la yalamo. None knows who You are except him. Oh Allah who none knows, none know who He is, what He is, where He is except Him. He alone knows who He is. The reality of Allah is known only to Him and none can recognize Him.

If you think logically then only equals can truly understand each other. The inferior thing cannot recognize the superior thing. Man knows the reality of man but an animal cannot understand what or who man is. Animal can understand what an animal is and a human who is superior can understand what is an animal. With this example I would like to explain that only things that are of the same level can understand each other and things inferior to it but not things superior to it. Allah is the one with whom there is none other, there is none equal to Him, none is His companion thus none can understand Him. Those who know Him understand Him like an animal would understand man. Imam Ali (AS) himself said that the right of knowing Allah is not for us. The Prophet himself said

that we do not truly understand you oh Allah. This is that which Imam Ali (AS) explained in the Dua E Mashloul. With these words you understand that Imam Ali himself is desirous of understanding Him but says that he would never be able to understand Him. Such a person could never claim that he is god. The masoomeen have said that saying that you desire to understand Allah then this is enough.

Just as you are unable to understand Allah similarly it is not possible to understand the ahle bait. They are superior beings to us. Thus the prophet said that none has understood Allah but you and I and none has understood me but you and Allah and none has understood us but Allah. This is because Ali and Mohammed are two parts of the same light (noor).

The word of Allah means that the entire material things worship him. All the things in the universe seek refuge with Allah. None can understand Him.

In Imam Jaffer E Sadiq (AS) court a man asked to recognize Allah. He said in the hadees of the myroloban fruit (hadees e halila) and taught the atheist the reality of Allah. He asked him were you ever in a big storm at the ocean when the ship is tossed around like a toy boat and you are fearful of sinking. Does your heart in that position beg for some thing to save you from the storm. The atheist accepted. Imam said that the one who will save you at such a time is Allah. You can only try to reach and understand him with your heart.

Imam Mohammed Baqer (AS) said that Allah is that regarding whom do not worry yourself. You are limited and



cannot recognize the infinite. You cannot separate your soul and your heart. Allah is that about whom you can wonder and thus seek closeness to Him. Think of how He created you, how He is the rabb, how He is the creator, how He created the sky and the earth. How the sky is held up without pillars. Imam Ali (AS) says ponder on the sky without a pillar. How the earth is spread on the water. If a man comes and puts a sheet on water people ask how is this possible? He is Allah's representative and He has spread the earth on the water His representative can do anything.

Imam Mehdi (AS) - you believe in the hidden Imam once you realize and think of Allah. He can live as long as Allah desires to keep him alive. If you doubt on the power of creation of Allah then you would doubt how could the Imam be alive?

Allah contains all the features of Allah. The most wonderous feature of Allah. The place where all words cease to describe it. The creator, the rabb, the one who knows the material world and the hereafter, the just, the justice, the reality this is Allah. To try to describe this the word Allah is used. This is the first gift of Islam to us.

There is no connection between this word and judaism and christianity.

Some people think al ol heem a hebrew word then became Allah. Al Ol Heem means allahumma. Al Ol Heem means allahumma. The arabs who were related to the jews took this word to arabic as Allah. The word Allah does not mean al ol heem. Allah is as we described above. Al Ol Heem does not mean this at all.

Allah is the only one who deserves worship. No other is deserving of worship. All other things are incomplete and not worthy of worship. As all other things are created by Allah then what can such a thing give to others? The right of worship is reserved for Allah.

Allah is a special word and remember that this word cannot be translated to any language. If we say khoda this is not the translation of the word Allah. Allah alone contains all the features of Allah. If you use any other word from any other language khoda in farsi does not mean Allah. Khoda is described in dictionary as the one that came from himself. That is to say that none created khoda. Khoda has not been created and will remain forever. This is one feature of Allah. The other meanings of Allah are not contained in khoda. Thus Allah cannot be translated to any other language or any other word. No other word can take its place. No other power came to be superior to Allah. Many religious persons who repeated the word Allah and believed it so much that when they were confronted by an enemy power just by saying Allah they defeated their enemy.

Allah is that power before whom the entire universe is bowed in wonder. This power if given by Him to any other is a gift from Allah. This is why Imam Ali (AS) whenever he did a thing by the will of Allah and did some work that a common man would be unable to do. He would always say that he did this with the permission of Allah. He raised the heavy door of khaibar and many people have given different weights to this heavy door. Many jews were wonderstruck that he lifted the heavy door on two fingers

while his feet were in the air.

A jew was passing by when Imam Ali (AS) was being dragged by a rope around his neck and commented that none could do this to such a powerful man. The jew then said that this man is clearly obeying Allah and the prophet otherwise none could do this to him and the jew became muslim.

Imam Ali raised the door of kahiber on his fingers and said that he did not raise the door of kahibar except with the power of Allah. The power of Allah that was in Imam Ali's heart was sufficient to overpower all things and why not

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## **Moulana Muntazir Mehdi Lecture 5 Sep 2006 Sura Hamd**

The discussion is ongoing on the sura hamd, and of the first ayat of this sura. This is the summary of the entire Quran. We have discussed the points in detail.

We have discussed upto the word Allah. We have discussed the meaning of the word Allah. How this word was derived and how its meanings changed. What are the hidden meanings of this word. Allah is that for whom the entire universe is in wonder and all things of the universe are in wonder of His name. He alone is worthy of worship.

We have discussed the topic of Rehman and Raheem. I know that you may not remember all the things discussed before but I would like to discuss new material. I will keep the discussion short today. The importance of the shab e juma should be borne in mind. This is the night when Imam Hussain (AS) comes. We believe that the martyrs of karbala should be remembered on this night.

Rehman and Raheem are two features of Allah's characteristics. The true translation of Allah cannot be done in any language. The word of Allah is a collective term. Rehman and Raheem cannot be truly translated into any other language. In urdu the word was translated from farsi. The farsi word is bakshanda or the one who forgives.

Ayatollah Mutaharri objects to the word bakshanda being used as a translation. Bakshis means to give alms and this

is not the true meaning of Rehman. If a man is given something to him by Allah then this is alms and there is a different word in Arabic for this. In a similar fashion Rehman and Raheem cannot be translated truly in English. Rehman and Raheem raises the idea that there is one who is truly helpless and in front of him is Allah who is generous and He gives without the creation not even asking. He does not expect gratitude. He does not wait for you to ask. He has no axe to grind. He does not desire to be recognized for His giving. The slave of Allah is so helpless and needs help so desperately that Allah gives to him.

Allah gives so that as He is aware that He alone can give man. Rehman and Raheem are two words and in Arabic grammar they are derived from the word Rehmat. Rehman comes from Rehmat. Atash is thirst and atashan is derived from it. Imam Hussain said that on the day of Ashoor he was atashan or really thirsty. Similarly Rehman means the most highest form of rehmat. Rehman reaches all places in the universe and there is no place in the universe where the rehmat is not reaching.

From karam is kareem and from rehmat Raheem. All the scholars write that words such as aleem or raheem has rehmat in it forever. This rehmat does not decrease with time. Raheem has rehmat in it forever without any decrease it is permanent.

Rehman and Raheem are both from rehmat. Why then two words and why are they together and what is the difference between them? Scholars have said that rehman has to do

with every creature and creation in the universe. Nothing in the universe is devoid of the Rehmat of Allah. The Quran states that His Rehmat is over all things. Shaih is that which is not Allah and His Rehmat is over all shaih.

You have just read the dua and asked Allah by his Rehmat that Rehmat that is over all things. This is the dua of Imam Ali. He is the person who was given a lot of powers by Allah and despite this he is praying in this manner to Allah as though he is a helpless person. He says that you have Rehmat over all things in this universe despite this I ask you by your rehmat.

Allah's rehmat is for all the sinner, the pious, the thankless etc. If the thankless person who is defying Allah he is also getting rehmat. If Allah stops His rehmat to this person he would not be able to breathe and he would cease to exist. If any thing or person gets removed from the rehmat of Allah then this thing would cease to exist. All things exist by the rehmat of Allah and His rehmat is over all things. Each and every person gets Rehmat from Allah. This is common rehmat. There is also a special rehmat for the momin who believe in Him and do good deeds. For these people He gives special rehmat.

In the hereafter those who have done good deeds and believe in Allah will continue to get rehmat from Allah and he is Raheem. Raheem does rehmat to those people who are momin in this world and in the hereafter. He is rehman in this universe for all things and in the hereafter He is raheem for the momins.

Imam Jaffer E Sadiq has said that what is Allah? Allah is the one who is rehman for all creations. He is the lord of all

things. If a person is a polytheist Allah is his lord. By denying Allah his lordship does not diminish. Whether you believe or not Allah is mabood or lord of all things. For Allah all these things are part of Him.

Imam then said that Allah is rehman for all His creation and that He is raheem for only the momins in particular. He will give rehmat to the momins and for these people His rehmat is permanent.

The foundation of all of Allah's creation is due to His rehmat. You now realize the reality of Rehman and Raheem. The true thing underlying this is Allah's rehmat. All the universe is created by His rehmat. The creation of the universe the skies, the stars, the moon the inanimate and animate things exist due to His rehmat. All the laws and the shariat is due to His rehmat. The rewards in the hereafter is due to His rehmat.

If you pray to Him and by His rehmat He will reward you in the hereafter. In reality you are His slave and your only work is to obey Him. Therefore you have no right on any reward from Him. He has created you and it is His right to be obeyed and you should pray to Him without any reward. However He is raheem and says if you obey Him and pray to Him He will reward you in the hereafter. The laws the limits are all due to His mercy.

The world says why should you chop off the hands of a thief and why should you stone an adulterer why should you execute the murderer? These are inhumane things however these things are truly rehmat of Allah. The entire law of Allah is based on His rehmat.

If any part of your body is ill then you first take medicine

and if this fails then you operate and remove the diseased part. If the surgery does not cure the disease then in order to protect the other organs you remove the diseased part. In the case of Moosa when Allah made him a messenger he was sent to pharaoh as he was a disbeliever. Allah did not tell them to go kill pharaoh but told them to go to the pharaoh and to this unjust person they should speak gently and kindly. This was so that pharaoh may perhaps listen and become obedient to Allah. Thus first start with gentle messages to cure. Moosa was a messenger to give guidance not to take rulership. First discuss gently. If the disease is not cured then challenge the pharaoh. Then there should be a debate and if he accepts his fault then forgive or else amputate him.

This is the law of Islam gentle discussion then forceful argument then removal. A murder should be executed so that this disease does not spread to others in society. Thus the society is protected by punishing one person. This cures the ills of society and protects society from evil.

Rehmat is the basis of all laws, universe is created on the basis of rehmat. The messenger Mohammed came as a rehmat to the entire universe. The messenger to come is a rehmat to the entire universe whether believer or non-believer. For the momineen there is shifat or special rehmat. When you come there on the day of judgment then the prophet will do shifat for you (intercession).

The prophet came to teach about the deen of Islam. The prophet once hurried past a grave and on return walked slowly. He said that when he was passing the grave earlier then the person in the grave was being punished. He did



not want the rehmat to the person being punished by the command of Allah. On the way back as the son of the deceased recited Bismillah then he was forgiven and was being rewarded therefore the prophet tarried.

As the prophet who preached had rehmat then on the day of judgment he would interceed. All that is in bismillah is in the ba and the dot below the ba of bismillah has all that is in the Quran and the dot is Imam Ali. He is rehman and raheem. Allah is the totality of rehmat, the prophet is rehmat for the universe, the law is rehmat and the one who protects the law of Allah is also rehmat. Imam Ali is the mazhar of rehmat.

Rehmat is manifested by Imam Ali. On the day he comes from ghaibat then ---. There is a hadees that states that when the Imam comes Allah would fill the entire universe with justice as it was filled with injustice. Allah is just and gives just reward. When he comes he will establish justice. All things in the universe will be filled with justice. The injustice will be replaced with justice.

Imam Hussain when he was being martyred who was the grandson of the rehmat for the universe. Imam Hussain is praying oh Allah forgive the ummat of my grandfather. A historian asks why did you stop oh shimr. Shimr replied that when he was killing Imam Hussain he heard him speaking and he stopped. He heard Imam Hussain ask Allah to forgive the ummat of the prophet. As Imam Hussain's head was raised on the spear and as it was being taken as exhibition in the bazaar of kufa the head was reciting the Quran. This shows that he was the Quran itself.

A person threw a stone at the head of Imam Hussain and Zainab wept at the injustice of the misled people---.

## **Moulana Muntazir Mehdi Lecture 6 Sep 2006 Sura Hamd**

The discussion on sura hamd continues. Today we will discuss Al-hamd. We have discussed Bismillah. Sura hamd starts with Bismillah and not with alhamd. Bismillah is a part of the ayat of sura hamd. As bismillah is the first part it is a part of the sura. This sura is called sura hamd because hamd was the most important word in the sura except Allah. The word used to praise Allah is hamd.

To understand what the true meaning of Hamd is there is a lot of literature. I am discussing these things in depth so that you remember these points with your heart so that these things are of use to you when you recite your salat daily. Daily you recite sura hamd at least 10 times daily. If you recite the tasbeeh then the sura hamd is recited even more times.

The reality of sura hamd and the hidden meanings in it should be understood by us.

Alhamdolillah does not mean praise. In farsi the translation is sataish and in urdu tareef. If you see a good thing of a person then you raise him and praise him and recall his good feature. This is called tareef in urdu. Praise is done when you see a person achieve a particular good thing such as a good habit. This habit is pleasing to others and if this is a beautiful sight then man's heart feels happy. He then praises. Once a person reaches a certain height of achievement then you praise or do tareef. Sometimes you praise the beauty of a person even though this is a part of that person. If this is something good then the person who perceives the beauty then he does praise of the beauty.

There are certain things that do not exist in a person except due to greed, this person is also praised in sarcasm. This is praise that is not true being done to achieve a certain goal. This is flattery. This is fake and artificial. If a person is truthful then he will not like such flattery. Most people are happy with flattery. They are happy as they do not have the particular thing being praised but are happy that another person may be thinking that you have this good feature and your position is higher in his eyes. He is flattering you to achieve certain things. The people who are truthful do not like this. Bad manners include flattery. In traditions it is said to be careful and safeguard against flatterers. If you hear this flattery you may believe it and then be misled by it. This is flattery.

If a certain high character is a part of a person and he is praised then it is true praise. This is from the heart on recognition of for example manners. This is of the observed manners and may not truly reflect the state of the person. The enemies of this person also accept the integral part of this person's character. Their heart accepts this even though their tongues may say otherwise. If they say otherwise then others may not accept their words and oppose them. The particular tone of their voice indicates that their hearts also accept the fact that the person has a good manners. If praise is based on a true state of affairs then the other persons heart praises it regardless of whether he is a friend or enemy. This is not hamd.

Sometimes you exaggerate and praise someone. There is some truth to the exaggeration. This is seen in poetry. Madha means praise of a true thing. Madha of Allah is

insulting Him as He did not strive to reach a certain position. Thus madha or praise of Allah is not correct for Allah; He is above such praise.

Allah is at such a position that it cannot be described and there is no limit to His position. The same words you use to describe a person who has strived a certain person do not sound proper for the creator.

Hamd is for Allah. All hamd is for him. This is a higher form of praise. This is not madha. He did not say madholillah but alhamdolillah.

Thanks to Allah is also included in Hamd. If you get a good thing then you say thanks or shukr. When you want to change your lane you turn on your indicator and if a person lets you through you wave your hand in thanks. This is as he allowed you to achieve that which you wished. If you get a couple of things like this then thanks is enough. All the things given to just you by Allah you would cease to exist before you could account for all the gifts from Him. How much can you thank Him? In hamd both the thanks and praise are included. This is praise with thanks and this is hamd.

The next words lilllahe states that hamd is for Allah alone. How is this for Allah alone? You praise and thank others how then is hamd for Allah alone? This implies that hamd has more than these two features. It has an additional feature that excludes the creation but includes the creator alone. Allah alone is the creator, He alone is worthy of prayer and obedience. Hamd is for Allah alone. This hamd includes slavery to Allah. The slave with all his might is praising and thanking Allah. When you include servitude,

thanks and praise then this is hamd. Servitude and prayer is for Allah alone. If you do hamd of Allah then you express your servitude to Him thank Him and praise Him. The slave is doing his level best to praise Allah and thank Him at the same time.

A man's heart is bowing in the heart of Allah this is ubediat or servitude to Allah. If you do a true recitation of sura hamd then you do true servitude of Allah and recognize him.

Imam Ali said that he did not do prayer to ALlah out of fear of hell or desire for heaven but because he found Allah alone worthy of praise and worship. Nahjul balagha says that there are some who do prayer of ALlah in desire to go to heaven their prayer is that of traders, the others out of fear of hell they are the slave and some pray out of the fact that Allah alone is worthy of prayer and their prayer is the prayer of the free men. Allah alone is worthy of prayer and praise.

If a man does hamd of Allah then three things are achieved praise of His might and position. This is the praise of perfect and complete might and position and when you praise this then your hair stand on an end and your heart sings with praise. Your heart bows toward Allah out of recognition of His power and position. With hamd man fears and loves Allah. If you do recitation of the sura hamd with true understanding of its meaning then you realize the position of Allah and your heart trembles with fear. When you raise your steps then you realize that you are being watched by Him and your breath is on account of Him and

if you do a momentary sin then He could stop these things. Due to this you stop from sin. Due to recitation of the sura hamd your character improves. In one salaah if you recite the sura hamd truly then this will save you from all corruption and sins. Salaah saves you from sin and corruption. As these thoughts of sin are driven from your heart you are saved from sin. If you feel that you are standing in the court of Allah then you will not sin. There are traditions that show that when the masoomeen stood in prayer then they were impatient to start prayer.

A man goes to the prophet and says that they saw an impatient man in the masjid and on describing this to his sons then that person is told that this is Ameer Ul Momineen and he is standing in front of Allah do not disturb him. When he is standing in front of Allah then you can remove an arrow from his foot without any pain. Sura Yusuf showed that when he went in front of the women they cut their fingers but did not feel the pain. If the beauty of Yusuf a creature of Allah removed pain then think of the beauty of Allah and when Imam Ali stood in front of Allah then all pain from removing the arrow from his leg was gone.

Such a person gave his ring in rukoo in prayer to Allah. How could he hear the beggar? His concentration was broken. If he had done an action that was despised by Allah then you could have said that his concentration was broken. Imam Ali was praising Allah and the person begging was praising Allah when asking. Thus when Imam Ali gave the ring then he was praising Allah. Then the ayat was revealed praising Imam Ali. Had he not done

this in accordance with Allah's wishes then this would not have happened.



## **Moulana Muntazir Mehdi Lecture 7 Sep 2006 Sura Hamd**

We are discussing the sura hamd and in relationship with this we have discussed the first ayat of this sura. We have discussed each and every word in depth. More detail was not feasible due to the limits of time and I was trying to keep the vocabulary simple. Sometimes there is no other word that fits that place without losing the meaning. I will try to explain the meaning in different words.

We discussed sura hamd yesterday. I tried to explain opposing viewpoints. I discussed the inner meanings of the word hamd. This does not mean praise alone but means praise, thanks and obedience. Madha is praise and this can be for a man also. Allah is the creator and praise is for the creation and not for the creator. Man should not praise or do madha of Allah but should do His hamd. Madha is for gaining excellence in a particular field. Allah is perfect in His own essence and madha is not for Him. He does not have to achieve perfection but instead gives perfection to others. He is perfect and therefore madha or praise is a lowly word for Him. Hamd includes praise, thanks and obedience.

Allah gives us blessings continuously and we should thank Him continuously. If another gives you something you thank Him. Allah does so many favors on you that thanking Him is not adequate by itself. Are these two ideas alone adequate for describing hamd?

Hamd is for Allah alone. If one gains perfection he is deserving of madha but not of Hamd. None but Allah deserve hamd. No matter how much a person gives you

these gifts in reality belong to Allah. This does not belong to him and therefore we can thank him alone but not do hamd to him. Where thanks finishes hamd starts. There is no creation in the universe that can be included in hamd. The real thanks is for Allah alone as all the gifts are from Him alone and He alone is worthy of hamd. Madha and shukriya (different forms of thanks) at their peak is where hamd starts. The height of perfection in the universe Prophet Mohammed is the most perfect human. He is the peak of perfection in humans. He is deserving of thanks (madha and shukriya) but not for hamd. Hamd is for the true owner. The perfection of Mohammed is a gift of the Creator and not his own. Allah therefore wanted to show the difference between creator and creation. If Allah does praise of someone then think of his position. When the one deserving of Hamd does madha then he named the one he praised mohammed. He praised the most perfect human our prophet. His personality is high but not deserving of hamd. He is not deserving of hamd as all his perfection is from Allah. Mudabbir or the one who runs the universe is Allah and the entire creation is indebted to him and thus none other but Him are worthy of worship. Only Allah is worthy of worship. Allah made them a reflection of his khudrat. Despite this the prophet is indebted to Allah as He created him. The one deserving of worship is the one who is not indebted to anyone and He is giving to all. That which He is giving is infinite and does not decrease. If we get a gift from Allah then our bounty is limited. We cannot give more than we own. The creator is wealthy beyond belief. His treasures are infinite. His features cannot decrease. The

last feature of hamd is worship and obedience to Allah. What are the proofs of this. The Quran says in many places that Allah is wealthy and all the universe is praising Him at all times. All creation is worshipping. Jinn and humans have the liberty. All other things worship. Allah has given jinn and men the freedom to chose whether or not to praise Him. The rest of the creation is praising Him at all times and are indebted to Him. At all times except praising Him and obeyin Him and thanking Him they have no other option.

The Quran says all that is in the 7 heavens and that between it is doing tasbeeh of Allah. There is no creation except that it is involved in Hamd of Allah at all times. The word used is hamd and not obedience or thanks by itself. In one word all these ideas are included. All things are bowed in front of Him in hamd and prayer. However you do not understand this and you cannot hear their tasbeeh. Thus all are doing hamd of Allah in their own way. Understanding the depth of the Quran is not possible. All are doing tasbeeh of hamd in their own way. If they didn't have their own language Allah would not have said that you cannot understand their tasbeeh. Thus all things speak but we do not understand their speech. You are capable of understanding but cannot understand. There are some people who can understand. In the tafseer of noor sakhlain it is said that do not hit a small child as he is doing hamd of Allah. The word spoken by an infant is Allah.

The fish is doing hamd of Allah and the one that forgets the tasbeeh then the fish is caught. The 6th Imam has said that the stones do tasbeeh. When the stones came into the

Prophet's hand they said subhanallah and alhamdolillah and then accepted the prophet as the messenger. If they spoke to the prophet and he did not understand then why are they saying these things. The Quran said that Suleiman heard and understood the ants and ordered his army to avoid the ants.

All things speak and Allah will allow all things to speak on the day of judgment. If you stamp proudly on the earth then on that day the earth will speak of your injustice. If you hurt a tree then on the day of judgment it will complain. It will say that for no reason you hurt the tree. All things speak and will speak on the day of judgment. All things do rukoo of Allah.

In hamd all things say thanks, praise Allah and do obedience of His commands. The Quran says that of these stones are some that fall on the earth on their faces in fear of Allah. What are these stones that fall down in the fear of Allah. This ayat was revealed after Besat. Look at history Ali was born in the kaaba. There were idols in the kaaba. In the midst of the idols Ali was born what is the meaning of this why do you say he was born in the kaaba. I will then ask them to read the history when Ali was born then when he placed his head in sajdah in the kaaba. His mother was startled by this. As soon as he did this all the stone idols fell down. Then the Quran says that of these are some stones that fall flat on their faces in the fear of Allah. His sajdah made the stones fall down in fear of Allah.

All things are doing tasbeeh of Allah. You were just reading in the dua that all praise and hamd is for Him in whose fear all things are trembling and are unable to stand

in front of Him. Why should we do hamd of Him? In sura lukhman it says if they question you who created the sky and the earth oh prophet then you ask them the same question. They will reply that Allah did. Then what are they kaffir of? They will not accept you as the prophet. Why the enmity? He was wise and their freind. The enmity is say there is no Allah but Allah and they will not accept this. All things are in tasbeeh of Allah. However many people do not realize this. They do not know how this tasbeeh is. They all agree that Allah is the creator. None but Allah can create anything in the universe. We cannot even create a small fly how can we even dream of creating the universe. The heart is saying Allah is the creator. The kaffir does not say with his tongue but does hamd of Allah with his heart. Are there no other creators of whom you would do hamd? Jesus created birds with the permission of Allah. Allah is the best of creators. He is the real creator. Allah gave His permission to Jesus and he could create the birds. Allah gave Jesus the power and he was then able to create. If Jesus became a creator in competition with Allah then this would be a problem however if he is a creator with his permission. If a person is given the power of defeating every difficulty then there is no problem in this and he becomes mushkil kusha the one who defeats all difficulties. Allah is the real creator and worthy of praise. In sura asra 111 Allah says that say that hamd is for Allah who has no son and none is a partner with Him in rulership and He alone is worthy of praise, He has not inheritor. Those who say Jesus is the son this ayat rejects them and states that they are rejected. Those who think that there are

others gods who run the universe. Allah has given many permission to run things and this ayat rejects their belief. Allah has said that there is none who is capable of being the companion of ALLah. ALl are inferior to ALLah and how can they be His companion. Therefore praise His height that height that is worthy of praise. There are many Ali and many Akber but this is that Akber that is the greatest. There is no Akber bigger than Mohammed but he says that Allah is the greatest. There is only one deserving of hamd.

In sura kasas it says that there is none but ALLah and none is the creator but Him. There is no God but Him. Hamd is for Him alone. Hamd is for only the creator and there is only one real Creator. If one claims to be the creator then you realize that he is indebted to someone else and do hamd of that who has given you things. Praise Him He alone is worthy of hamd.

Shaikh Sudoos in his book Tauheed used traditions from pure Imams upto the sixth Imam as follows. He asked what is the word Allah oh imam. Ala ha became Allah. Allah is alif lam and he. Do tafseer of the word Allah. The 6th Imam said there are three alphabets in Allah. Alif means the most high. Ala means gifts or nemat or blessings. All these blessings and the biggest blessing is the wilayat of the Imams. Alif means the wilayat of the ahle bait. Lam means al luoom ul khalq. This means wilayat is mandatory to all the creatures. The third word is ha this means haun or the anger of Allah. There are three things in the word alif means wilayat, lam is to recognize it and haun means anger of Allah to those who reject the ahle bait. In the word of

Allah there is tawallah and tabarra. Tabarra means to save yourself this truly means anger of ALLah in this sense. Allah cannot be found without tawallah of Ahle bait (praise and recognition) and tabarra (anger) at their enemies.

## Questions on Volume 1

1)What is the first ayat of Sura Hamd? How Many Ayats in Sura Hamd? How does the meaning of Sura Hamd change if you change the first Ayat?

2)What does the word Allah mean? What is it derived from? What language was it in first?

3)What is Rehman and Raheem? Who is Allah's Rehmat



for? Who is Allah Raheem for?

5)What is the difference between madha and hamd? Who is worthy of hamd? Who deserves madha?

6)Who does hamd of Allah? Who has a choice of doing hamd or not of Allah? In Moulana's opinion why did the stones fall on their faces?

7) Give examples of a Prophet who could speak to ants?  
Give an example of a creator beside Allah? What is the  
difference between this creator and Allah?